

IN THE PRESENCE OF THE MASTER SERIES
conversations with SADHGURU



*A Guru Always Takes
You for a Ride*

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Sadhguru



Isha Foundation

A Guru Always Takes You for a Ride

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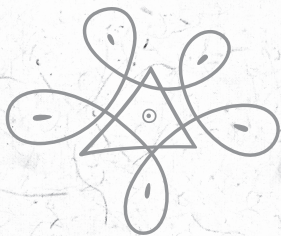
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15, Govindasamy Naidu Layout,
Singanallur, Coimbatore - 641 005. India.
Phone : 091 - 422 - 2319654
E-mail : yogacenter@ishafoundation.org
Website : www.ishafoundation.org

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“The Guru is constantly taking his disciples and devotees for a ride, because if you really tell them what they are supposed to swallow, they will just say this is impossible and run away.”

- Sadhguru



Introduction



Sadhguru is a self-realized and profound mystic of our times. He is an embodiment of the sages of the past who served as beacons of inspiration and guidance for entire civilizations; at the same time, he is acutely aware of current realities, making him a visionary humanitarian and a prominent spiritual leader of the world today. Also an author, poet, and internationally renowned speaker, Sadhguru's wit and piercing logic provoke and widen our perception of life.

As someone who belongs to no particular tradition, Sadhguru's guidance and powerful scientific methods are totally relevant to the modern individual and institutions, allowing them to cross their limitations into a higher possibility. In this regard, he has been able to touch millions

of people, moving them towards realizing the ultimate potential within.

Sadhguru's multi-faceted personality can have a profound and enriching effect on anyone who comes across him, and yet it can also stir them into a state of confusion. At home in blue jeans as much as he is in a loincloth, or walking barefoot through the mighty Himalayas, or straddling a BMW motorcycle on the expressway, he shatters any preconceptions that one might have of a mystic.

In the Presence of the Master series are discourses and answers to an intricate array of questions, by disciples and seekers amidst the challenges of life. Engulfed by Sadhguru's presence, the seeker is liberated from the pain of ignorance, firmly establishing the spiritual process within.

Considering a Guru as someone who is supposed to guide the seeker in his quest for self-realization, the statement '*A Guru always takes you for a Ride*' may sound provocative, contradictory and unjust, at first sight; however, there are comprehensible, even compulsory reasons for it. In this volume, Sadhguru delivers rare insights into the Guru-shishya relationship.



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In every culture, anything beyond the normal perception of life, anything beyond the normal day-to-day happenings, means it is an opportunity to ask for and receive things which are not normally available to people. Whether it is Santa Claus of the West, whose bag is full of gifts, or the traditional three boons of India - whenever God appears he offers you three boons; you can ask him what you want. Why this interpretation, these stories, why this lore has taken this direction is - a large part of the population of the world is always deprived. It has always been so, a large part of the population in the world is always deprived of many things that they would aspire to have, or I would say, almost everybody is deprived of what they want to have. If they have this, they don't have that. If they

have that, they don't have this. So almost everyone is deprived of something or the other. So if a new possibility arises, the first thing is to ask, and if anybody is of any worth, he is supposed to give. I know there are various people, there are various prayers and lamentations of the so-called devotees, where they are swearing to God and saying: "If you cannot even give this, what kind of a God are you? If you cannot even do this, what kind of a Guru are you? Where is your compassion?"

In the Shaiva lore, Shiva narrates many stories and incidents to highlight the limitation, to highlight the trouble that one can get into just by giving indiscriminately - the trouble that both the giver and the receiver can get into by simply giving somebody something for which they are not yet ready. If they had evolved their life to a point, to that which they desire, it would anyway happen; but before they reach there, they want to have it.

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If you receive something before you evolve yourself to a point where you are ready to receive it, the great gift may become a great curse. There are any number of people on the planet who manage to somehow manipulate situations to get something that they want and suffer immensely because of what they receive. They would be better off with just the desire, but by fulfilling the desire, they get into deep trouble. So both the giver and the receiver can be in a lot of trouble simply by giving something or by receiving something for which they are not ready.

Many times, human beings, once they reach a certain level of attainment, have an urge to be overly compassionate. Misplaced compassion always comes from your ego; you want to be the most compassionate person on the planet. Wherever anybody needs anything - reach out. This is not coming from any kind of understanding,

wisdom, or awareness. This is coming from wanting to be the best or the most. You know, whatever you do, you want to be the most. Wherever you go, even if people say, 'I am stupid', people want to say, 'I am the most stupid person in the world.' Even there, they want to stand first. Somehow they want to be the best - one way or the other. 'I want to be the most intelligent, or I want to be the most stupid, I don't want to be lost in between. I don't want to be ordinary; I want to be somehow special.' So you want to be the most compassionate.

This problem is there among people - they want to be the most compassionate. True compassion is not about giving or taking. True compassion is just doing what is needed. You have no preferences of your own; simply doing what is needed is compassion. You revving yourself up into a huge amount of emotion and reaching out to

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somebody is not compassion. This is just self-satisfaction, devious ways to fulfill yourself. Compassion is possible, genuine compassion is possible, when there is nothing to fulfill in you, you are just doing what is needed. But always, if you get into a deep emotion and do something, you think that was a very compassionate moment. No, you are seeking self-fulfillment. I am not saying there is anything right or wrong with it, it is just that it is still coming from a certain inadequacy.

One overly-compassionate sage was indiscriminately disposing of people's needs. Because of his austerities, he had attained to a certain capability and he was giving it away. So one day, Shiva called him and tried to advise him, "See, this is not good. The way you are dispensing gifts and boons to other people, this will not bring well-being to you, or to the people to whom you give. It may bring you much trouble,

it may bring them much trouble, or both of you much trouble. So stop giving these boons. If people come and ask, it's okay, you don't have to give."

Parvathi, Shiva's wife, who was sitting there, said: "Oh, my Lord, how is this possible? As it is, there are very few people who are willing to give anything in the world. And the few men who are giving, you are trying to restrain them also - what is the point? At least a few men who are willing to give, let them give. You must explain this to me. This is not fair. There are very few givers: that also you want to discount and make it much smaller?"

Then Shiva said: "See, this is not about depriving people of something. This is not about depriving the world of receiving something, nor is it an effort to deprive the person to have the pleasure of giving something. It is just that instead of helping people to evolve where they will naturally receive the bounty of life, an un-evolved person, if you give

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him something, you will only overburden him. You will only destroy his life. If you are concerned about somebody's ultimate well-being, you must put him through the painstaking process of evolving himself to a higher possibility, where he will receive higher dimensions of life, where receiving just happens to him because he deserves it. If you gift a ton of gold to an ant, it will only crush the ant. It will not make the ant rich; it will only crush the ant. So what you give, how you give, is very important. You don't just give because somebody is asking.

Let me tell you a story. Once there was a very sweet sage. Sweet one, not like me. (Laughs) He sat in his cave in the mountain and was into very stringent austerities - eating simple food, always focused on his *sadhana*. One day a king came hunting in the forest, he found this cave, came inside, and saw the sage totally absorbed in his meditation. He bowed down to him, and he was thirsty,

he wanted to drink water. He looked around, there he found a real mean looking vessel. The king thought, 'Such a wonderful human being, so deep in his meditation, so dedicated - why should he use such a mean looking vessel?' So he rode back, sent for some of his men and said, 'Leave two of the most wonderful golden urns for him to use, two golden vessels.' So the king's people came, took away this mean looking vessel, and put up the golden vessels. After a few days the sage opened his eyes, and to perform his morning ablutions and also for other purposes, he looked for his vessel - it was not there. He could not find it anywhere; then he found these two golden vessels. It was not very convenient, they were too elaborate, ornate, and heavy, but he decided to use them because there was nothing else.

Life went on for a few days. One day a very mean looking person with a mean, very mean mind, with mean intentions, came in that direction. He walked into the cave and the first thing was,

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his eyes fell on the golden vessels. The sage welcomed this man and served him a small meal that he had. The man ate, but his eyes were fixed on the golden vessels. The moment the sage closed his eyes to meditate, the man picked up the golden vessel and ran. When he ran, the sage saw in his meditation this man running away with just one golden vessel. Then the sage ran behind him; both of them ran. The man saw the sage coming and ran faster and faster, but because of all this yoga, you know, the sage could run faster. By the time the thief reached the town, the sage caught up with him.

Then the man was too tired to do anything else, he placed the golden vessel at the sage's feet and said, 'Forgive me.' People gathered around them. The sage said, 'No, no, no, I had one more. You forgot to take the other one. I just came here to give you the other one.' The man didn't know what to do, and people looked at this whole scene,

it really humiliated the man because he stole from such a sage, who was running behind him to give the other vessel, which he had left behind.

The sage went back, he went back and he started looking for his old vessel. He searched the whole cave everywhere, here, there. In the process of turning everything around, he pulled out a few baby mice which were there. When he turned everything around, these baby mice fell out, the mother mouse terrified, ran away, abandoning the children. So the sage ended up with five little mice; the mother was terrified and never came back.

So he started feeding these baby mice with the little grain that he had, and they were slowly putting on weight. One day, a cat walked in and mopped up four of them. The fifth one, the wily one, went and hid in a corner, and escaped. So this one mouse, he was feeding it and making it grow. Then one day the cat came again, he chased away

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the cat, but the mouse was so terrified. So the sage out of his compassion thought, 'How long can I protect this mouse? Every time the cat comes, I'll have to open my eyes, I have to come out of my meditation. This won't work.' Out of his *siddhi*, out of his capabilities, out of the *sadhana* that he has done, he decided to turn this mouse into a fierce cat. So the mouse became a cat.

Now the other cat stopped coming because there is a fierce cat. After some time, a wild dog came looking for the cat. Then the sage chased away the wild dog, but the wild dog hung around, waiting for an opportunity to get the cat. Then he thought, 'This doesn't work', and again he used his powers and turned the cat into a dog. Now the dog was fine for some time, and it liked to roam around. One day he came running into the cave, with his tail in between his legs. When the sage saw that a panther was chasing the dog, he stopped the panther, chased it away.

Then he sat there and thought, 'This is getting too troublesome. Every time I close my eyes, either I have to protect a mouse, or a cat, or a dog, or something.' So he decided the best thing is to turn the dog into a lion. 'He'll be the king of the jungle, then I can let him loose in the forest, he will be safe, I will have no problems.' So he turned this dog into a big lion. Now the lion roamed about the forest. When he walked, every other animal ran away seeing him. But though this was the body of a lion, it still had the heart of a mouse. He was feeling very diffident, 'If they come to know that I am just a mouse, what will they do to me?' He was always going through this struggle.

You know, many people are going through this. In the society, in the world, they are like lions, but inside they are like mice. They are constantly struggling within themselves - always. Whenever a person is placed in a situation which is beyond his

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wit or want, then that person will suffer so much insecurity and fear. Because of this fear in his mind, so many evil thoughts will arise. This happens every other day in the world. All the time it is happening. If you give somebody something which is beyond their want, if you give somebody something which is beyond their capabilities, if you give somebody something beyond what they deserve, suddenly they become so mean-minded, because somewhere inside they are small. They have to put on a big act. Now they will start thinking all kinds of nonsense.

So this lion was feeling very insecure. He is a lion as far as the world is concerned, everybody is afraid of him, but within himself, he is a mouse. Then he thought, 'The only other person who knows that I am a mouse is the sage. If I finish him off, nobody will know that I am a mouse, I will be a real lion.' With this intention he walked into the cave. The sage was sitting and meditating.

The lion slowly approached him, because if the lion finishes off the sage, nobody in the world will know that he is a mouse. As he came closer, the sage realized it, looked at the lion and said: 'It was not right of me to turn a mouse into a lion', and he turned the lion back into a mouse and said, 'Get out of here, fend for your own life.'

It is nature for a cat to eat a mouse, for a dog to eat a cat, for a bigger animal to eat the dog. Unless they evolve to that position, if you give them that position, they will only suffer and they will bring suffering upon everybody." So Shiva went on with this story and he went further; I will stop here.

Now this traditional, what to say, temptation, that they have created in people - if you ever see a holy person, if you ever see a sage or a saint, first thing is, ask for what you want, it will happen. I am telling you, never ask, because if he is wise he will not give. But sometimes he is just in a state where

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he says okay. If he says okay, you are in trouble, because you will get something that you are not ready for. If you get things that you are not ready for, life doesn't become better, life only becomes a turmoil in so many ways.

So when you sit in a certain space, when you sit in a certain energy, if you notice a certain person or a place is creating a certain level of energy, it seems to be a little bigger possibility than what you are, that is the time when you don't think of anything, when you don't ask for anything, you simply sit. If you simply sit, you will get the necessary nutrient to evolve very fast, to mutate from one dimension to another. Once you grow into a certain possibility, everything that is possible in that dimension will anyway happen to you. If you do not grow into that possibility, but just aspire for that, then you are just bringing heaps of trouble upon yourself.

So meditation, temple, Dhyanalinga, or sitting with a Guru is not a time to ask. It is a time to imbibe and allow this one to evolve into a higher possibility, so that if it evolves, what has to happen to it will anyway happen.

Question: Sadhguru, I feel that there is a very fine line between being trustful and being naïve. How can I manage this?

Sadhguru: Which one are you? (Laughs) You know, a month ago I was in Hyderabad. After I spoke in one of the meetings, the local newspaper next day reported: "Sadhguru denies God". The heading of the article was "Sadhguru denies God", or something like this, and it went on to describe how I deny God. Why these things happen is simply because instead of using your naïveté, I am constantly trying to help you to be doubtful about everything. I am telling people, "Anyway you have a doubt about everything; you don't trust anybody

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in your life, please see this." You don't really trust anybody in your life. Even people with whom you have lived for ten years, twenty years, if they do one act that you cannot understand, immediately all kinds of suspicion will arise about them, isn't it? Yes or no? If they do just one thing that you cannot understand, any number of suspicions will come to your mind.

A Guru is always a suspect. So, naturally, there are more suspicions about him than anybody else; unfortunately that is the reality. That is why the possibility which is so close is so far away. So I am not asking you to be trustful, I am always asking you to doubt. Doubt is fine with me, but suspicion is a sickness. Doubt means you are looking as to what is the truth; suspicion means you have made a conclusion about it. Doubt means you don't know; you're looking. That is a good state to be in, you're looking constantly. Naïve means,

you are suspicious and constantly wondering, "Is the other person much smarter than me, and still taking me for a ride in spite of all my suspicions?" These people think they are naïve - they are actually suspicious.

There is really no naïve person in the world; there are suspicious people who are dumb. Dumb and suspicious. Suspicion is not intelligence. In fact, the lower the level of your intelligence, the more suspicious you are in your nature. Somebody who is intelligent naturally trusts people around him, at least in the day-to-day affairs. People who have a small mind are suspicious about everybody around them, have you noticed this? The less intelligent they are, the more suspicious they are always, because they cannot figure out one thing from the other. They are constantly afraid that somebody will misuse them. They constantly fear that somebody is going to take them for a ride.

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So, they will be very suspicious, but they are clueless. So, they call themselves naïve. They are not naïve, they are suspicious but with the brains of a caterpillar.


Now, the question is how do I know whether I've been taken for a ride or not? Let's come directly to it. That's the question, isn't it? Let me tell you, you are being taken for a ride, because you are still not yet in that state where I can either expose or impose, or even tell you what it is about. It is like - I don't know if you have seen, but if you come from an Asian family, you might have seen - in India especially, mothers have a whole technology as to how to stuff the child with more food than he would normally eat. You know this technology? Now, they will put this much rice and whatever else on the plate. The child says, "No this is too much, I am not going to eat that." They say, "Okay, you eat one half of it." This half as the child begins to eat; they will

mix everything together again. Let's say the child has eaten half of this half, then they will mix everything together again, and then again the child says, "No, it's too much." Again they make it half, "Okay, okay; only half of it I will give you." Like this they will go on, and in the end, showing kakama, ghodama, chandama, this one, that one, you know, all kinds of distractions, unknowingly the child will eat up the whole plate full of rice. Definitely the mother is taking the child for a ride, isn't it? Yes?

Similarly, the Guru is also constantly taking his disciples and devotees for a ride, because if you really tell them what they are supposed to swallow, they will just say this is impossible and will run away. So, because you like everything in installments, I am taking you for a ride in installments. But it will never happen in installments. It is whole or nothing, but your willingness comes in installments. Do you see the

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first day you arrived at the introductory talk, what level of willingness you were, and today what level of willingness you are? Slowly we have taken you for a ride, isn't it? Making you a little more willing, a little more willing, a little more willing. The way I am talking to you today, if I had spoken to you on that day, you would have left never to see my face again. Isn't it so? So we are taking you for a ride.





Isha Foundation

Sadhguru's tireless efforts towards bringing human well-being to all serve as the inspiration behind Isha Foundation's activities. Set up as a non-profit, non-political, and non-religious organization, the Foundation does not promote any particular ideology, religion, or race, but transmits inner sciences of well-being to multitudes of people across the world. In addition, it has also pioneered several projects of immense social value.

Isha Foundation functions through over 150 centers worldwide. It is enabled by thousands of active volunteers from Asia, Middle East, Europe, and the U.S., whose dedication, compassion, and spirit serve as an example of an inspired humanity.

Isha Yoga Center

The Isha Yoga Center is located on 150 acres of lush land, at the foothills of the Velliangiri Mountains. The center provides a supportive environment in which people can shift to healthier lifestyles, improve their relationships, seek a higher level of self-fulfillment, and realize their full potential under the guidance of a Master.

It houses the Dhyanalinga, a multi-religious temple and meditation shrine, and the architecturally distinctive Spanda Hall and garden - a 64,000 sq.ft meditation hall. Also located at the Yoga Center are the Isha Rejuvenation Center and Isha Home School.

Dhyanalinga

Dhyanalinga is a powerful and unique energy form created from the distilled essence of yogic sciences, by Sadhguru, and is the first of its kind to be completed in over 2,000 years. Dhyanalinga is a meditative space that does not

ascribe to any particular faith or belief system nor does it require any ritual, prayer, or worship.

Isha Yoga Programs

Isha Yoga programs allow individuals to take tangible steps towards their inner growth. These programs are designed by Sadhguru and are a rare opportunity for self-discovery under the guidance of a realized Master.

An array of programs is conducted regularly by the Foundation worldwide. These programs establish optimal health and vitality, enhanced mental calm and clarity, and instill a deep sense of joy. They can be easily integrated into one's everyday life and embrace the human effort to reach inner awareness.

Visitors should contact Isha Yoga Center for availability and reservation of accommodation well in advance of arrival to the center, as they are generally fully booked.

Isha Yoga Center
Velliangiri Foothills, Semmedu (P.O.),
Coimbatore 641 114, INDIA.
Telephone: 091-422-2615345
Email: yogacenter@ishafoundation.org

Isha Foundation, Inc.
191 Anthony Dr.
McMinnville, TN - 37110, USA
Telephone: 866-424-ISHA
Email: info@ishafoundation.org

Isha Foundation, Lebanon
Harat El Faouka Street,
Broumana EI Matn, Lebanon.
Telephone: 00961-3915-601
Email: lebanon@ishafoundation.org

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